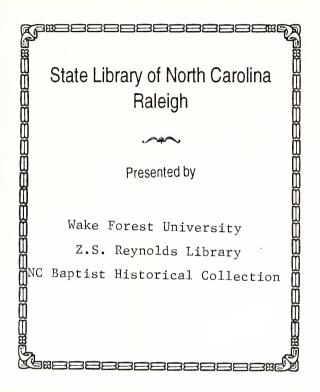
Sesquirentennial 1812 - 1962



Hominy Baptist Church

CANDLER, NORTH CAROLINA

Buncoule B/A





Hominy Baptist Church

CANDLER, NORTH CAROLINA

1812 - 1962

THEME

A look at the past as we chart the future

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D E D I C A T E D

To the memory of our Founding Fathers and to all of those who, for a century and a half, have labored with sacrifice to give this present generation and to all posterity the heritage of a great church whose God is the Lord.

May these sacrifices be remembered and may the responsibilities of growing a great church be passed to the next generation as they perform in a worthy manner the tasks passed on to them.



ARTICLES OF FAITH

- 1. "We believe that the Holy Bible, written by men divinely inspired, and full of unmixed truth, is a perfect rule of faith and practice.
- 2. We believe in one God Father, Son and Holy Ghost.
- 3. We believe that man, once holy, fell by voluntary transgression from that happy state, and is now utterly void of holiness.
- 4. We believe that sinners are saved by Grace alone.
- 5. We believe that men are justified by faith in the Lord Jesus Christ.
- 6. We believe that Salvation is free to all who will accept the Gospel.
- 7. We believe that except a man be renewed by the Holy Spirit he is not qualified or prepared for the Kingdom of Christ on earth, or to enjoy his Glory hereafter.
- 8. We believe that repentance toward God and faith in the Lord Jesus Christ are the duties of every one who hears the Gospel.
- 9. We believe that election is the eternal purpose of God, by which he graciously regenerates, sanctifies, and saves sinners.
- 10. We believe that Sanctification begun in regeneration and ever progressive, is the process by which we are made to partake of God's holiness.
- 11. We believe in the preservation of Saints; that they are kept by the power of God through faith unto salvation.
- 12. We believe that God's law is the only, the eternal and unchangeable, rule of his church and moral government.
- 13. We believe that a church of Christ is a congregation of baptized believers, united in the faith and fellowship of the Gospel, observing the ordinances and obeying the laws of Christ; and that its officers are pastors and deacons.
- 14. We believe that Christian baptism is the immersion of a believer in water, by a properly qualified administrator, into the name of the Father, Son, and Holy Ghost.
- 15. We believe that only such as have been properly baptized and received into the fellowship of a regularly organized Baptist Church should partake of the Lord's Supper.
- 16. We believe that the Lord's day or Christian Sabbath should be devoutly observed, and sacredly devoted to religious services.
- 17. We believe that civil government is of divine appointment and that the governors of states and nations should be obeyed when the laws they seek to enforce are not in conflict with the Gospel.
- 18. We believe in the future resurrection of the dead.
- 19. We believe in the final judgment; and that, in that day, the righteous and wicked will be separated forever.
- 20. We believe that the righteous will be made happy forever in heaven, and the wicked miserable forever in hell."



Preface

In the shadow of Mount Pisgah, in lovely Hominy Valley surrounded by peaks of various elevations, stands the Hominy Baptist Church as a witness to the goodness of God, and the faithfulness of a dedicated people over a period of one hundred and fifty years. This church is older by thirty-three years than the Southern Baptist Convention. It is as old as the Foreign Mission Movement among Baptists in America, as it was organized in 1812.

The first building was of log construction, which was later torn down and replaced by a frame building. This church was rectangular in shape, with a large fireplace at each end, as remembered by our oldest members. There was a door for the men and one for the women. They never entered together and never sat together. This building was also used as a school. It was destroyed by fire in 1888. Another building of approximately the same type suffered a similar fate in March of 1923.

The present building was erected in three stages. The oldest part, now in use, was built in 1923. It was used until the present sanctuary was erected in 1947. Then it was made into Sunday School rooms. The present educational building was finished in 1956.

The history on the following pages was written over a period of one hundred and fifty years, by people of various customs, and in various stages of spiritual and educational developments. We would also call to your attention that these people loved the Lord and the church, and that they gave their best to the church and the cause of Christian education.

During the history of this church an entire race of people was given its freedom, many of them belonging to members of this church and holding membership in the church. However through the years and by the efforts of the faithful here, many people have found freedom from the power of sin. The witness of the church has gone out even unto the utmost part of the earth, because the church has always been missionary, and always cooperated with the organized work of the Baptist people.

The Hominy Church realized years ago that Jesus was uttering no meaningless platitude when He said that if one should lose his life, he could save it. The church exists to give itself through various channels available to the cause of Christian Mission, Christian Education, and as the causes sponsored by the Convention.

Hominy Church did not come into being by accident. It is the result of many sacrifices, constant faithfulness on the part of dedicated members, and consecrated leadership through the years. In periods of spiritual depression, there were those who fanned the dying embers into flame by their undying loyalty and their never ceasing efforts. In the membership of the church there have been through the years those who dared to give the church leadership. There were those who lived, and loved, and dreamed of a better tomorrow, of a greater church.

It has been my happy privilege to be pastor of this great church for more than seventeen years. The church has been kind to me, and has responded to leadership in a wonderful way, and in a beautiful spirit. The lovely family that God gave us grew up in this church and received their spiritual training through her ministry. This is home, and we love it.

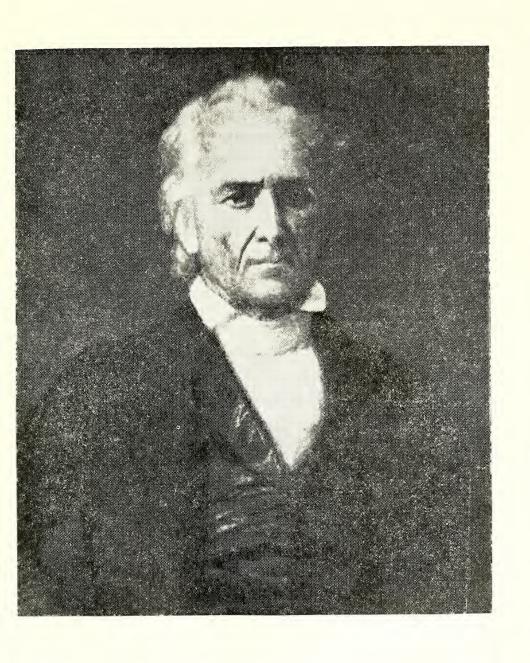
I do not wish to express appreciation or give special recognition to any one person, or to any particular group within the church. We would like to say to the older members of our congregation thank you for a good foundation, and to the younger members thank you for your loyal support through many difficult days. To the young people and the children we say thank you for your love and your confidence, and we would add to this statement that we expect more of you than we have been able to give.

It remains only for me to add that I am indebted to all who have lived and wrought here for the work that was done, and to every member of this church for their love and unending loyalty as we move together to discover the will of Him who called us, and with the discovery of that will, the willingness to do.

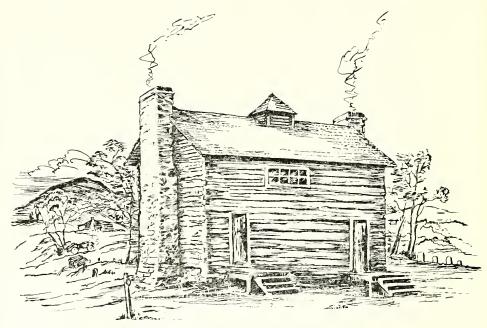
We look backward upon one hundred and fifty years of striving, of sacrificing, of toil, and of dedication, but we look forward to the years ahead with faith and courage, as we seek to grow "Men to Match our Mountains."

M. D. SMITH, Pastor

November 21, 1962



"ELDER" HUMPHREY POSEY First Pastor 1812-1818



FIRST BUILDING USED UNTIL 1854

(Drawn from a pen sketch and a written description)

THE HISTORY OF THE HOMINY BAPTIST CHURCH ESTABLISHED 1812

Among the founders of the homes in America were men of God, who loved the Bible and wanted to live by it. A few of these men settled near the banks of Hominy Creek, in the shadow of Mt. Pisgah. The conditions of the section were at that time very primitive; no good roads, no telephones, few settlements, no schools or churches. Only a few patches of woods had been cleared for cultivation; few trails had become dirt roads, and the houses were built of logs. The minds of those early settlers could never have imagined rocket ships or space warfare, but they lived and worked hard, and their faith in God was a prized possession.

In the early days before a church was organized, circuit riders came a few times a year to perform the duties of a pastor. Often he would hold several funerals for burials that had been months prior to his coming. He also "caught up" on the weddings of couples who had been given permission to live together (by consent of the community) until a preacher could ride in and perform the ceremony. Sometimes there was a funeral of widower's first wife, followed the same day by the same widower's second marriage. He also did the work of an evangelist, exhorting, baptizing, etc.

These settlers were predominantly Baptist in principles of church government and Biblical teachings. Before the first log church was built, meetings were conducted in homes and out in the open.

Hominy Church had her beginning in such a setting as this: "Hominy Creek Church was constituted on November 21, 1812, by a presbytery of ministers, to wit: Benjamin King, Jeremiah Taylor, Moses Freeman and Thomas Snelson". This was the year of the American-English War known as "War of 1812". Humphrey Posey was the first pastor, born in Virginia, January 12, 1780 and ordained a minister at Cane Creek Baptist Church in 1806. He was pastor for six years at Hominy Church before becoming a missionary to Cherokee Indians. Stephen Morgan was said to have been the second pastor of the church, and remained pastor for 20 years.

The church derived its name from Hominy Creek and Hominy Valley. "Connechance" (meaning Big Hominy) was the name the Indians used for the creek, following an incident there with the food "Hominy". The church has been called "Hominy" for 150 years. It is the fourth oldest church in the Buncombe Association.

The oldest church record included the church covenant, the articles of faith and the rules of decorum for the "Hominy Creek Church." An article of faith reads: "We believe it the duty of all regular church members to attend church meetings and it the duty of the church to deal with them for neglecting to attend, especially the

male members." A rule of decorum reads: "Whereas the use of ardent spirits has done great injury to the human family by an excessive use of the same. The Word of Truth plainly declares that no drunkard shall inherit the Kingdom of Heaven: Therefore resolved we as a church will not fellowship any member who will make and vend or use ardent spirits as a beverage article or be guilty of public drinking in any public crowd."

Among the charter members were: John Webb, Edmond Sams, Porter Owenby, James Rutherford, William Young and wife, Rebecca, James Morgan and wife, Peggy, and Stacy Webb. Stacy Young Webb was the wife of John Webb, the first pioneer settler in the Candler section. Both are buried in a cemetery plot about one mile north of Hominy Baptist Church, on a site of land once owned by A. J. Lee and the Henrys. This land originally owned by John Webb, came to him by way of a grant given from King George III, of England. (This cemetery plot was given to the Hominy Baptist Church; it is located on the property presently owned by Mr. Jay Hall, a member of Hominy Baptist Church).

The first minutes of the church were destroyed or lost. Only from obituaries and other sources do we know a great deal until 1842. By this time all but a few of the original members had died or moved. We do know that most of the early settlers were members of Hominy Church or Baptist inclined. The membership was not large, for few people under 30 years of age belonged.

As in other times, the women exceeded the men in number. Male members were listed separately from females. In the first log church, which stood where the present cemetery is located, there was one door for the males, another for the females. They sat on opposite sides of the church. On the roll were several negro women but no men. These were referred to as women of color and were the slaves of Samuel Gudger, Benjamin O'Kelly, Robert Henry and John Starnes (Great grandfather of Rev. Nane Starnes).

Business meetings were held one Saturday and preaching one Sunday a month. The Lord's Supper was taken from a common cup. A Baptismal service was called "A Meeting at the Water." The election of a pastor was held annually, a custom still practiced by a few remote churches. Meetings were held in brush arbors sometimes.

In 1829 Nancy Sams was lettered away by Hominy Church to unite with the little Baptist group east of the River. This church is now known as the First Baptist Church, Asheville, N. C., organized in 1829.

The territory of Hominy Baptist Church extended to the foot of Mt. Pisgah and west nearly to Canton. It spread east to what is now West Asheville. Hominy Valley was called Buncombe Valley. Bent Creek and Pole Creek communities were also included. Hominy was the only church in this radius. Meetings were held over the territory in meeting houses, schools and private homes. Later churches were built as meeting houses for all denominations, but Hominy remained the mother church of the Baptists. Other places of worship were: Pisgah Meeting House, Russell Jones, William Warrens, Henry Cagles, in Bent Creek and Squire Thrashes school house.

THE 1800's

- 1840 There was a general gathering of the members. A pastor was not mentioned. Among the members were: Enoch Morgan and James Thompson, future ministers; Perminter D. Morgan and Elijah Morgan, Deacons. During the time Jesse Morgan and Jeremiah Green died. These younger men at once took their places of activity in the church. It was in January 1840 that Perminter D. Morgan was baptized.
 - Extracts from the minutes of 1842-1848 show the activitiy of the members and the outside connections of the church.
- 1842 The messengers to the association were Hodge Rayborn and James Morgan. Church Clerk was James Morgan, and deacons were James Morgan, Jeremiah Green and Hodge Rayborn.
- 1843 Messengers to the association were Hodge Rayborn and James Morgan. The church changed from the French Broad to the Salem Association.
- 1844 Messengers to the association were Hodge Rayborn and William Warren. "The church met, but no minister."
- 1845 Messengers to the Association were William Warren and Uriah Warren and Wesley Green. A great revival broke out, lasting over a year and receiving 36 members. There were one to three additions at a time. Bent Creek petitioned for an eldership.
- "The brethren Perminter Morgan and Wesley Green were examined, set apart and ordained as deacons in and for Hominy Church by Elders Wm. Haynes and Robert Patterson as a presbytery by prayer and laying on of hands." James Morgan resigned as clerk. His son, Perminter D. was elected. 'The church opened the door and received by relation a black woman of Benjamin O'Kelly by the name of Lucia." Slaves, now buried in the church cemetery, were members; and at one time a black man preached in the church.
 - The first mention of the Convention was made in 1846 when Enoch Morgan and James Morgan were sent as delegates to Boiling Springs. This is more evidence that Hominy Baptist Church was a cooperating Baptist church from the beginning. While this convention, known as Western N. C. Baptist Convention, was still suffering from birth pains, Hominy Church had delegates there to help. The Western N. C. Baptist Convention was organized August 20, 1845, at Boiling Springs Camp Ground in Henderson County, and for fifty-three years maintained its separate existence. But in 1898 the Western Convention agreed to merge with the N. C. Baptist Convention, and since that time all N. C. Baptists have been united in one body.
- 1847 A collection was taken for Home Missions. Wesley Green, Perminter and Enoch Morgan were sent as delegates to the Western Convention.
- 1848 A committee was appointed to examine a hymn book, A Home Mission Offering was taken.
- 1849 The pastor was William Haynes, elected to supply for one year. He was a man then up in years and likely had been pastor before.

- 1852 "The church at Hominy Creek called a meeting for the purpose of worshipping God and to agree on a supply to attend us for one year. The church agreed that Brother C. B. Mingus should be petitioned.". He remained until 1861.
- 1853 Enoch and Perminter Morgan were sent to the Convention. An offering of \$10 was taken for Foreign Missions. John Haynes and Peter Miller were invited to attend communion.
- 1854 Following the church growth of 1846, the membership declined by deaths and removals until the revival in August. Ten members were then baptized. Lemuel Young, who was past middle age, became a leading member. A new church was "put up". This was a long, frame building with a chimney at each end, two doors with the pulpit between.
- In the fall, eight members were received among whom were: "Jonathan M. Morgan, Whitehead and Jesse Green and Wm. Young. Lemuel Young was the first treasurer." According to the custom of the day, several people were excluded for intoxication and selling liquor. Both men and women were excluded for dancing, swearing, lying, cheating and stealing. Other exclusions were for broken fellowship between members, fornication and adultry. If members publicly confessed and promised to do better, they stood a chance (sometimes) of being forgiven by the church and retained as members or reinstated. One woman was said to have been excluded for looking on at a dance, although she had not participated. "June 1 the church excluded a brother for distilling ardent spirits and selling as beverage article."
- Asheville, a small village, petitioned for continued aid and members to form a church. Brothers Stradley and O'Kelly attended Wake Forest College from Hominy Church.
- 1859 Elijah Morgan was elected singing clerk. Upon recommendation of the church, Jeremiah Clark went to Mars Hill School to prepare for the ministry. This was the year that Mars Hill received its charter.
- A revival occurred, which lasted until the last of January, 1862. Announcement of the Civil war was made in the church and volunteers were called for at the church services. During the long winter revival, 60 members were added, among whom were: Thomas Starnes, Jesse, Benjamin., Marion and Jones H. Morgan, E. L. Clark, Pink R. and Jasper Young and many who died or were killed in the army.
 - Hominy Church cemetery was a Civil War camp ground, where a reunion was held annually. Military uniforms were worn. Women relived the horrors of war by crying, fainting, and wailing over their losses, This custom continued for years. Following the war, the church was used for many years as a subscription school. This was called the Peabody School, because a Mr. Peabody was a rich man who left money to promote schools. Pupils came from all over the county.
- 1862 Enoch Morgan was mentioned as pastor. \$2.00 was sent for the minutes of the association.
- 1863 Elijah Morgan was elected second church treasurer.

State Library Of North Carolina Raleigh, N.C.

- 1864 John Parham and Enoch Morgan served as pastors, \$60 was the salary paid annually.
- 1866 John Ammons, pastor. Deed of the church ground was altered.
- 1867 Enoch Morgan was pastor until 1873. "The church built a chestnut rail fence with square ends, 10 rails high with locusts posts at each corner and extending around the sides of the graveyard."

Elder C. B. Mingus, pastor at one time, served as one of a presbytery of ministers who met at the First Baptist Church in Asheville, October 16, 1869, for the purpose of ordaining Bros. J. B. Marsh and Joshua Stradley into the full gospel ministry.

1870 Marks the beginning of the most healthful and rapid growth up to this date. It began with a revival at Stump House Church, where twenty were baptized. During this time two new churches were set up, but still the church was stronger than at the beginning of this period. For 12 years there was a steady increase of members. Three ministers were ordained: Pink R. Young, E. Judson Morgan and Lemuel Y. Israel.

The Hominy Church received its mail at the Laurel Forks Post Office, known later as the Candler Post Office. The location of this early post office is now known as Candler Town. In the same building with the Post Office a general merchandise and grocery store was operated by W. G. Candler. This was about the time the old Richmond and Danville railroad was being built. Needless to say the coming of a post office, a general store and railroad contributed greatly to the growth of the community and church. Later the store was operated by W. E. Candler and Jasper L. Young. We are told that Mr. Young, a one-armed man, was a member of Hominy church. Mr. Jasper Young's father, Mr. Lemuel Young, was Sunday School Superintendent at Hominy Church for 40 years.

- 1871 "An arm of the church was granted members at Pisgah Meeting House."
- 1875 C. B. Mingus was pastor. Hice Hill petitioned for a new church; it was not allowed.
- 1874 The church was incorporated with William Green, Bob Justice and Enoch Morgan as trustees. Members near Thomas A. Starnes were dismissed to form a church called Sardis.
- 1875-
- 1877 S. J. Morgan was pastor.
- 1876 A Bible Sunday School was organized with Lemuel Young as the first Superintendent. E. J. Morgan held a meeting at Pisgah M. E. Church and baptized 5 members, although he was not a pastor.
- 1878 John Ammons was pastor.
- 1879 Enoch Morgan, pastor. W. F. Clark was received as a deacon from the Waynesville Church.
- 1880 E. Allison was pastor.
- 1881 W. W. Wells was pastor.
- 1882 Elder Bradley was pastor and E. L. Clark was Sunday School Superintendent. The church helped to buy literature. Before this the only literature used was

the Bible. The Sunday School Board was created by the Southern Baptist Convention in 1891 to prepare literature.

- 1883 E. L. Clark and Frank P. Morgan were ordained as deacons. The first Sunday School convention was mentioned. Collections were taken for White Rock, Swannanoa and Trinity churches.
- 1884 E. Allison was pastor. B. L. Morgan was clerk. Earlier a hole had been burned in the floor. This year the floor was repaired and a new stove was bought.
- 1886 C. B. Mingus was pastor. He is remembered by our oldest members.
- 1887 S. C. Owen preached once monthly at the beginning of the pastorate, but in October of the same year he went to half time at a salary of \$200 a year, preaching twice monthly. Our oldest living members are quoted as saying he was pastor for a long and successful pastorate. Jeremiah Green and P. P. Morgan were ordained as deacons. This was the year that a new church was built on the site of the present church.

Elder Owen continued his schooling during his ministry at Hominy. His wife worked to help pay for his education. She sold and delivered produce in Asheville. Mrs. Mary Duckett, now 82, and still a member of Hominy Church, was Mrs. Owen's wagon driver. He wrote a mission book and tracts, and later became a missionary to Cuba.

Uncle Fate Hutchison and family were listed among the faithful members at this time. Mr. Hutchison helped build the addition to the first parsonage. Roland C. Jackson was in charge of the cemetery during the late 1800s, and the early 1900s. A special cemetery working was held annually the first Saturday in August. This was a big day with the ladies serving "dinner on the ground."

1895 Judson Morgan was pastor several times. He has many descendants in the church now. He helped organize several of Hominy's daughter churches. During his ministry he attended the Southern Baptist Convention held in Texas. He traveled by train. Also of much interest to the Baptists at Candler were the visitors he brought home with him from the Texas Convention. The summerlong visitors included three foreign missionaries to China on leave at the time. Dr. Ralph Herring and his missionary parents, brothers and sisters were in the group, spending the summer at the Morgan home.

Below is given a baptismal service typical of the times:

The Hominy Baptist Church "met at the water" the first Sunday in July 1895, with Elder Judson Morgan, pastor, in charge. The members and candidates sang lustily the old song:

"Will the waters be chilly, Will the waters be chilly, When I am called to die, When I am called to die?"

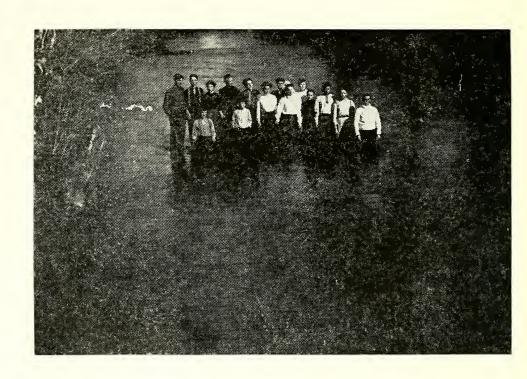
The candidates immersed at this time in Hominy Creek were: Robert Hutchison, Maggie Hutchison (Morgan), and Sally Hutchison (Clark). After changing clothes at Miss Mary Dryman's home, the service was continued in the

the church building. The right hand of Christian fellowship was given to the three members by the church members. "Am I a Soldier of the Cross" was sung and a (long) sermon preached by Brother Morgan.

Mrs. Mary Clark and Miss Julia Owen did outstanding community mission work, walking all over the Candler area.

1904 Gertrude Young (Jones) was among the candidates baptized by Brother R. N. Caldwell. Ethel Hyatt (Morgan) and Gertrude Hyatt (Mason) were baptized during this year by Brother Caldwell.

Several Baptist Churches organized later were said to have received aid from the Hominy Church or from the pastors of the Hominy church. Among those churches were: First Baptist Church, Asheville, 1829; White Rock, 1881; New Morgan Hill, 1885; Liberty, 1895; Bent Creek, 1900; Ridgeway, 1913; Pole Creek, 1916; and Enka, 1929, organized by the Reverend John C. Bennett, pastor of Hominy Church at the time.



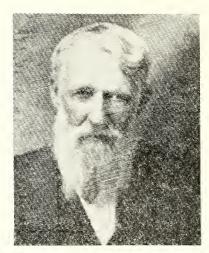
HOMINY BAPTIST CHURCH BAPTISMAL SERVICE
HOMINY CREEK

JANUARY 20, 1907

Among those in the picture were: Mrs. Mann, Etta Hutchison (Long), Stella Briggs, Berver Hutchison, James Hutchison, Ennis Jamison, Sallie Wilson, Nola Rutherford (Miller). Extreme right: Rev. M. R. N. Caldwell, pastor. Front: Cecil Brewton and Tom Payne. Ennis Morgan (not shown).



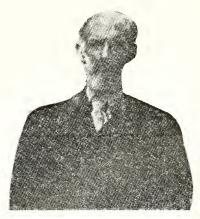
REV. SAM C. OWEN
Pastor 1887-?



REV. R. A. SENTELLE Pastor 1891-?



DR. A. E. BROWN 1892-Pastor



REV. JUDSON MORGAN 1895 -Several Pastorates

CLOSING EXERCISES

OF

D. M. LUTHER'S SCHOOL AT HOMINY CHURCH

AUGUST 26th, 1881, 7:30 P. M.

SALUTATORIAN: Subject: Farewell, Miss Dora Welch

DECLAMATION: Subject: Maeryn and Byron, Mr. John W. Rutherford

DIALOGUE: Subject: Our Cousins, Lon S. Hyatt

RECITATION: Subject: Adieu to Britannia, Van A. McFee

DECLAMATION: Subject: True Eloquence — DIALOGUE Subject: Ginger and Pampy

RECITATION: Subject: The Lips that Touch Liquor Must Never Touch

Mine, Lara A. Wilson

DECLAMATION: Subject: Cultivation of the Intellect

DIALOGUE: Subject: Purchasing a Sewing Machine, Ella W. Penland

RECITATION: Subject: Belle of the Atlantic, James F. Cathey DECLAMATION: Subject: The Character of Napoleon Bonaparte—

SONG: Shabby Genteel

RECITATION: Subject: Romance, Ida C. Trull

DECLAMATION: Subject: Spartis to the Gladiations at Capau, G. L. Morgan

TABLEAU: Subject: Sambo and Jack —

RECITATION: Subject: The Hero of the South, Eugenia L. Luther (Mrs.

J. C. Hyatt)

DECLAMATION: Subject: The North American Indian, Jesse C. Hvatt

DIALOGUE: Subject: Then and Now —

RECITATION: Subject: Submission, Alice C. Dryman

DECLARATION: Subject: The Scriptures and the Savior, Charley L. Rice

DIALOGUE: Subject: The Barber and His Trusty Razor, Matty A. Jones

RECITATION: Subject: The World was made for Man —

DECLAMATION: Subject: I still Live, T. C. Rayfield

COMIC DECLA-

MATION: Subject: Grandfather and Grand Dame —

RECITATION: Subject: Light, Mary C. Dryman

DECLAMATION: Subject: Ruins of Time, Watson H. Davis

DIALOGUE: Subject: I Would I Were a Careless Child, E. G. Starnes DECLAMATION: Subject: Beyond Crossing Cimeters Lies Paradise, and

Valedictory, Ella W. Penland

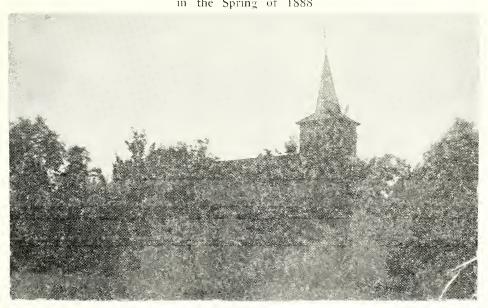
Awarding of Prizes and Honors —

BENEDICTION

Mrs. Eugenia Luther Hyatt, listed in the program above, is the only living participant.



OLDEST LIVING MEMBER
Mrs. Eugenia Luther Hyatt
Born June 1st, 1867
Joined Hominy Baptist Church
in the Spring of 1888



THIRD BUILDING - 1887-1923 DESTROYED BY FIRE

CENTENNIAL CELEBRATION AND

FOLLOWING YEARS

Among those who served faithfully and well were: O. C. King, C. E. Jervis, L. B. White, and J. A. Davis. Records for this period have been lost, but we do know that Hominy Church continued to grow under their leadership. Home and foreign mission offerings increased, gifts of money and produce were sent to the Orphanage at Thomasville, and there were continuous improvements on the buildings and grounds. During L. B. White's ministry the Buncombe Baptist Association's annual meeting was held at Hominy.

On Nov. 3, 1912, a program committee composed of M. H. Morgan and Levi Clark were named to plan the 2-day centennial celebration. Songs suggested by committee were: "What Wondrous Love" and "How Firm a Foundation". The Centennial Services were held on Sat., Nov. 23, with Elder Hamrick of Asheville bringing the message from John 10:10. C. E. Jervis was the Centennial pastor. Elder E. Judson Morgan, former pastor, brought the Centennial message Sun., Nov. 24, 1912.

Charles Spurgeon Owen was granted a license to enter the ministry while he was a student at Wake Forest College. This was on Feb. 6, 1915.

It was a step forward in the history of the church when, on Feb. 5, 1916, "a committee was called for to confer with committees from Liberty, Ridgeway, and White Rock churches with regard to the co-operative plan." The co-operative plan was that "the four churches call the same pastor and locate him somewhere in the bounds of all the churches." The committee was named with Levi S. Clark as chairman. On this same day the committees from Liberty and Ridgeway churches met with the Hominy committee. The White Rock church did not desire to unite in the co-operative plan. This committee was to recommend a pastor and locate a house for him within the area.

On March 4, 1916, Rev. J. C. Bennett was chosen to be the pastor of the three churches. His salary was to be \$325.00 a year and a house, garden and cow pasture furnished. The Bob Evans house, garden, and pasture was rented for \$6.00 a month. He moved to the field, with his family in March and was met at the train by Mr. P. P. Morgan, who took them to their new house in his new T-Model Ford.

In July 1916, a house and lot were purchased from W. J. Gudger for \$750.00 to be used as a pastor's home. Later one-fourth acre adjoining the lot was bought and the house remodeled at the cost of \$322.33.

During Mr. Bennett's ministry "the envelope system to take collections to pay the pastor's salary and defray the expenses of the church was adopted." The first order was for 75 sets of envelopes.

L. Spurgeon Clark called on August 5, 1916, for a license to the Christian Ministry. He was then a student at Wake Forest College. The license was granted, and on Sunday, January 7, 1917, he was ordained.

The forerunner of the present Training Union was B. Y. P. U., the Baptist Young People's Union, first organized June 3, 1917 with R. H. Hutchison as president. In April 1918, a 32-inch, 600 pound bell was purchased from Ottis Green for \$42.75, plus \$7.16 freight.

In May, 1918, the pastor's salary was raised from \$15.00 to \$20.00 a month. In June music books were bought and the organ repaired. In August a committee found 37 names of inactive members on the roll. The committee was to visit or write each one. In October subscriptions for the Biblical Recorder were solicited. The first mention of W. M. S. was found in the records when in 1918 money was given for the Orphanage, Home and Foreign Missions.

Messengers to the Association were appointed each year. Brother Bennett was active in Associational work, at one time serving as moderator. On Sept. 12, he resigned to become pastor of West End Baptist Church, (now Patton Avenue) in Asheville.

Again the committee from the three churches met to confer about a pastor. The State Mission Board was requested for aid in paying a pastor's salary. \$300.00 a year was granted as a supplement to the Hominy Field. J. E. Dupree became the pastor, with Hominy to pay \$300, Ridgeway \$250, and Liberty \$150, making \$1000 a year for salary.

During his ministry some were excluded for non-attendance and for plowing on Sunday. The first church canvass was made, and the church roll revised. He served one year.

In May 1922, T. L. Sasser was elected pastor of the field. His ministry was also a short one, being less than two years. During that time a well was drilled at the parsonage, and new song books were bought. He was granted a leave of absence to attend the Seminary at Louisville, Ky., to be away seven months, and seven days. During his absence J. W. Crow supplied the pulpit.

In June 1922, the Buncombe B. Y. P. U. mass meeting was held at Hominy church. In November of that year the 110th anniversary was observed with special services and dinner on the ground. It was called homecoming day, and former pastors and oldest members were recognized.

On March 25, 1923, the white frame church was destroyed by fire. The church held its meetings in the Candler School until another church could be built. At a meeting in the school Rev. J. C. Bennett was unanimously elected to again become the pastor. He accepted this challenge, and this ministry lasted until his sudden death, on December 6, 1931.

The first thing to be done was the appointment of a building committee, of which he was urged to be chairman. Other members of the committee were: J. G. Robinson, W. F. Clark, V. L. Young, G. C. Crisp, C. C. Morgan, Homer Brooks and R. S. Sorrells. A new brick building was begun. A great deal of the labor on this church was done by members, but Preacher Bennett stood foremost in this work.

The Southern Railway paid the sum of \$3,850 for damage of property by fire. The church burned from sparks and hot coals from the trains. This was used for building material, and the church was completed in 1923. This was the first church to have electricity, oil lamps having been used previously. It was also the first church to have a baptismal pool. Hominy Creek had been used before.

In 1924 the parsonage was also wired for electricity. Beginning the fourth Sunday in October and lasting until November 13th, a revival was held with Rev. J. C. Pipes doing the preaching. Forty-one professions were made and there were 22 baptisms at the close of the meeting. Rev. Pipes was paid \$69.18 for his services.

On Jan. 4, 1931, on recommendation of the deacons and by a vote of the church, what is known as a budget system was adopted, one treasurer handling all the money from all organizations of the church and paying all bills. The total budget adopted that year was for \$940.00.

In the minutes for 1931, we find the first mention of a choir director, Thomas Clark, Jr. Since that time the music program has gone steadily forward, as will be noted later.

Brother Bennett gave his best to Hominy Church, showing an intense interest in every phase of our Baptist work. As a Christian and citizen he bore his witness for Christ in service and sacrifice. He was pastor of Hominy 13 years.

On May 1, 1932, M. L. Lewis was called as pastor and served until January 22, 1933. During his pastorate these things were noted: repairs to building, grounds and road; the church set its approval on the W. M. S. movement and a committee was appointed to aid in the work; use of two rooms of the church was granted to the school authorities for the consideration of \$10.00 per month for each room; every member canvass was made; ordained as deacons were D. E. Wright, R. R. Barnes, and J. C. Bennett, Jr.

Rev. Nane Starnes was unanimously called as pastor on Jan. 5, 1933. W. M. U. was completed by the organization of a Y. W. A. Mention was made of the observance of the week of prayer for foreign missions and the Lottie Moon Christmas offering. The first Vacation Bible School was held, with Miss Lucille Dryman as principal, who gave an excellent report.

The old pastorium was sold and the money was used to start a building fund. The rent received from the school authorities for use of the rooms was added to the building fund. The interior of the church was repaired and painted. The Buncombe Baptist Association was entertained in Hominy church. A very successful revival was held and 21 were added to the church by baptism in Brother Starnes' first year.

Homecoming day was held in June 1934. Miss Dolly Morgan read her history of the church, (used as a reference for this history). Churches of the surrounding communities which were influenced by our church sent representatives: White Rock, Pole Creek, Liberty, New Morgan Hill, Ridgeway, and Bent Creek.

In January of 1935, we find the G.A. and R.A. having regular meetings. At the close of the revival, 13 were added by baptism and eight by letter. One acre of land was bought from Miss Lily Henry for \$300. The church voted to build a six-room house, estimated cost to be \$2500. Mr. Hoke Hall was to be in charge of the work.

Rev. and Mrs. Starnes were married on October 3, 1935. The parsonage was not ready for occupancy. When they did get to move into it on January 15, they were given a generous "pounding" by the members and other residents of the community. Mr. Starnes grew fond of his "six old hens" that were brought to the pounding.

It was a sad day for the congregation when Bro. Starnes resigned to accept a call to the West Asheville Baptist Church.

The next pastor was Dr. L. H. Gardner, who served a little more than a year. It was during his ministry that the B. Y. P. U. was first called the B. T. U. in our church. All organizations carried on in their usual manner, making progress. The rotating system of office for deacons was adopted, also their recommendation that three-

fourths time preaching be tried out for six months.

Mrs. Gardner served as president of the W. M. U., and the annual report showed increases in all phases of the work. Mr. Gardner resigned on Oct. 3, 1937.

Dr. J. W. O'Hara supplied the pulpit for a year, until July 23, 1938 when Rev. G. L. Royster was called as the first all-time pastor, at a salary of \$100 a month.

The driveway on the line of the parsonage property was completed and graveled. New roof was put on the sanctuary. Deacons elected and ordained were: H. M. Pinner and J. M. Smith. The pastor and deacons suggested that bulletins be used each Sunday. The alternate system was used for the deacon board.

Vacation Bible School was held, with Mrs. F. C. Miller as principal, as has been done annually for a number of years. She reported 103 enrolled and an average attendance of 90. The church had difficult days financially, but on October 6, 1940, Mr. T. S. Clark, treasurer, reported the church was out of debt.

On December 22, 1940, Mr. Royster resigned to become the pastor of the First Baptist Church of Forest City, N. C.

The pulpit committee named, after Mr. Royster's resignation, was: D. E. Wright, chairman, Mrs. T. S. Clark, Mrs. C. V. Brooks, Mr. C. C. Morgan, and F. C. Miller. Dr. J. W. O'Hara, who lived in the community, was elected full-time pastor. The parsonage was rented for \$15 a month.

During the two years that Dr. O'Hara served, the following things were done in addition to the regular program: B. T. U. study course was held with 20 awards, Youth Choir organized May 11, 1941, with Mrs. T. S. Clark, director. On Sept. 7 \$100 was paid to tap the city water line that was already run to the school, Biblical Recorder Club of 13 members was organized, five young people from our church went to Mars Hill College, Willis Bennett was ordained to the gospel ministry, Sunday School Study Course taught by the pastor: "Outlines of Bible History", piano purchased for the Primary Department and piped water to the parsonage, with the men of the church doing the work.

Hominy Church has a wholesome relationship to God and Country. In the three major wars of our nation, Civil War, World War I and World War II, members of this congregation have answered their country's call. A special service was held for the dedication of the Service Flag on Sept. 4, 1942. The service roll for World War II reads:

Richard Allen Edward Clark Crate Brown Trov Caldwell Hall Devlin Clinton Jones Richard Penland William Morgan Howard Pinner, Jr. Ray Miller Paul Pinner

L. V. Young

J. B. Crisp B. E. Brenton Loren Cooper H. H. Cole Jay Devlin Garland Knighten Thomas Kirkpatrick Howard Roberson Florian Osborne Robert Payne

Clarence Dryman Lane Cooper Coke Candler Lloyde Cooper Paul Israel Edward Morris N. L. Lovingood George H. Miller Robert Scarff Richard Shipley Ray Penland Frank Hyatt

Howard Morgan

Dr. O'Hara resigned in January 1943.

On March 7, 1943, Rev. Ralph R. Hensley was called as full time pastor at a salary of \$25 a week, or \$1300 a year. A week of prayer was held for Home Missions with a \$30 offering. High goals were set for the year and a census was taken. New vestments were made for the choir, Mrs. Clark doing much of the sewing. A walkway was poured in front of the church. Janitor's salary was raised to \$15.00 a month.

On October 10, on moton of Mr. G. C. Crisp, the pastor's salary was raised to \$150 a month. The first mimeograph machine was bought for the church. A fire insurance policy of \$10,000 was recommended and voted by the church in conference.

In March 1944, Bill Roberson reported that about 300 books had been collected for the beginning of a church library. Material was purchased to make shelves for the books and Bill was elected the first librarian. At the next conference he reported the library open for business. On motion it was decided to put \$5.00 a month in the budget for the library.

That year a new furnace was bought and installed at a cost of \$270. Also that year Rev. H. M. Hocutt was employed as associational missionary and \$5.00 a month was put into the budget to be paid on his salary.

During 1945 memorial stained glass windows were installed in the sanctuary: Thomas Arthur Clark, Rev. J. C. Bennett, Mr. and Mrs. W. E. Leatherwood, William Pemilton Clark and Mattie Louise Clark, Hilliard Green, Katie Lee Justice, John Barthwell Crisp, Charles B. Brooks, Mrs. Milton Roberson, Mr. and Mrs. G. L. Hutchison, Rev. E. Judson Morgan, L. S. Clark and family, and Edward Aula Morris.

Bro. Hensley did outstanding Royal Ambassador work and directed a choir.

Inlaid linoleum was put in the kitchen at the pastor's home, also new window shades, rug, chair and light fixtures were added to the library. Mr. McKay Dryman was elected librarian.

The outside of the parsonage was painted, and also the kitchen. Mrs. Clark requested new vestments for the choir. The church bought white material and members made the vestments.

Rev. Ralph Hensley resigned May 20, 1945, to further his education at Southern Seminary, Louisville, Kentucky.



REV. M. D. SMITH 1945-Pastor

M. D. SMITH PASTORATE

A pulpit committee was appointed: H. M. Pinner, D. E. Wright, T. S. Clark, G. C. Crisp, and Mrs. F. C. Miller. It was decided that the next salary should be \$200 a month, and the telephone be left in the parsonage and paid for by the church.

This committee prayed much, held many meetings, traveled several places and heard a number of preachers. Rev. M. D. Smith was invited to preach for the congregation to hear. He did so on Wednesday night, July 25, 1945. The committee was unanimous in their recommendation of Bro. Smith, and on August 5, he was extended a unanimous call, which was accepted. This was a great day for Hominy church, for Mr. Smith has served untiringly from then until the present day. He is now serving his eighteenth year.

All the accomplishments of Mr. Smith's ministry would fill a book itself. Only the most outstanding ones can be mentioned.

Mr. Smith brought his first message to the church as pastor on September 2, 1945. The subject was "The New Beginning". Following the service, conference was held with these reports being given: Sunday School average attendance for August 86, the balance on hand as reported by the treasurer, Mr. Thomas S. Clark, \$381.31, better attendance was urged for Training Union.

On October 7, 1945, a Budget of \$6,500 was adopted with \$1,000 going to the Denominational Causes. The attendance and interest began to increase. By April, 1946, the average attendance in Sunday School was 132 and the contributions for the month were \$667.89. "The people had a mind to work". The records show that on September 1, 1946, the church voted to pay off the indebtedness on the pastorium, the amount being \$1,076.57. In October of 1946, the Sunday School was averaging 137 and an effort was being made to reach 150. Training Union was also growing, and all the organizations were functioning properly.

On December 28, 1946, a Committee composed of the following Deacons and Ministers met to examine Mr. William T. Roberson for the Gospel Ministry: D. E. Wright, Reverend Nane Starnes, Reverend Everett Murry, Reverend Dwight Long, H. M. Pinner, and the pastor, Reverend M. D. Smith. After proper examination, Mr. Roberson was recommended for ordination. The ordination service was held Sunday night, December 29, 1946. The sermon was preached by the pastor, M. D. Smith, the charge given by W. G. Russell, Scripture was read by Dwight Long, prayer was offered by Ralph Hensley, and the Bible was presented by Willis Bennett. Mr. Roberson continued his education at Southern Seminary. He surrendered to the call of Christian Missions, and is now serving in South Viet Nam.

Plans for the new Sanctuary were being drawn on April 6, 1947. The Building Fund had by this time reached \$3,939.36. On April 4, 1948, the church voted to go forward with the Building Program on a pay-as-you-go basis. The members of the Building Committee were composed of the following: Thomas S. Clark, chairman, H. M. Pinner, and Jackson M. Smith. The church soon ran out of funds because of the exhorbitant cost of building materials and labor.

The finance committee appointed at this time included: Hugh Crawford, Chm., Mrs. Tom Clark, Wayne Gosnell, Mrs. F. C. Miller, Sr., Mrs. W. M. Plemmons, Luther

Taylor, Charles Kluttz, G. C. Crisp and M. M. Morgan.

On August 1, 1948, the church voted to borrow \$10,000. It was during this period that the attendance at church was cut in half by an epidemic of polio, no children being allowed to attend the church.

The minutes show that by December 5, 1948, the Sunday School was averaging 165, the offerings for the month were \$2,890. During the month the W. M. U. and its auxiliaries gave \$203 to Foreign Missions. Work on the new sanctuary continued. On December 24th the choir gave a Christmas program as the first service in the new building. The service was inspirational and well attended. Through the years the church has continued to grow in numbers, in spirit and in finances. On Easter Sunday 1950 there were 223 in Sunday School, with six fine young people uniting with the church that day.

In 1950 the church adopted a budget of \$10,000, and voted to give \$45 a month through the cooperative program. On December 3, 1950, the church voted to purchase a Hammond organ at a price of \$2,433, and Mrs. Thelma C. Morgan was again elected as organist. She first started at age 14 playing the reed organ.

By April 1951 the attendance was averaging 241 and the offerings running \$300 per week. On August 1, 1951 Mr. Smith gave the synopsis of the church letter to the Association and with the following highlights: membership had increased to 371, and the offerings for the year were \$14,382.73.

Through the years the church continued to grow, a lovely spirit of cooperation and understanding prevailing. Many things happened and many fine personalities visited our church for revivals and special services. The choir of the Gardner-Webb College was a guest of the church at the evening hear on March 2, 1952. Many of our missionaries and members of the Convention staff have been frequent visitors to the church. All of these have made their contribution to the growth and development of the church.

On June 7, 1954, a Deacons meeting was held and the following items were discussed: the purchase of a new lawn mower, a new mimeograph machine, a new Sunday School building, and a summer worker, to be employed from the date of the meeting until the last of August. An increase in the pastor's support was also discussed and recommended. All these items were presented to the church and were passed without a dissenting vote.

On July 10, 1955, the church adopted the report of the Building Committee composed of the following: E. M. Plemmons, Chairman. Edd Queen, Luther Taylor and Ketron Smathers. The building was erected in 1956 at a cost of approximately \$45,000.00. It at present accommodates the Nursery. Beginners. Primaries, one of the Junior Departments, the Intermediates, Young People, and also a kitchen, furnace room and the church office.

Mr. Thomas S. Clark, who served as treasurer for many years, resigned this position. The church expressed its appreciation to Mr. Clark by the adoption of a resolution of gratitude. Mrs. H. M. Pinner accepted the position, and is doing a wonderful job. With the growth of the church the job of treasurer has become quite a task. Mrs. Pinner keeps complete and accurate records of all finances and quarterly statements are mailed to the membership.

In July of 1957, a "Prove Me" program was launched by the convention. Hominy as usual joined in this convention-wide effort. This program gave our finances quite a boost. In 1958 a budget of \$21,000 was adopted. The offerings for the year however, reached \$25,000. In the fall of 1958 the church entered the "Forward Program of Church Finance" and adopted a \$40,000 budget. This emphasis increased the offerings by \$6000 the first year, with a much larger percentage going through the cooperative program. Since 1958 the financial program has been projected along these same lines.

Because of the strong financial program, the cooperation of the people and the pride the membership has in its church buildings, many improvements have been made. The following things have been done in the last few years:

The church is now giving \$125 per week through the Co-Operative program, this is exclusive of other gifts through special offerings on special days; last year the church gave \$9,330 to Denominational causes, a new wall-to-wall carpet was placed in the sanctuary, folding partitions were placed in the Young People's Department as called for in the original plans, at the cost of \$3,900, and the entire building has been tiled, thus bringing the building nearer completion.

Mrs. Margaret Miller has served as Secretary for the past six years, rendering a valuable service to the pastor in his efforts to keep in contact with a wide spread and growing field. The secretary also tries to keep in touch with the members who live out of the community, and those in the armed forces, as well as our young people in college. Mr. J. S. Burton is custodian of property and spends much time in keeping the building in repair. Among the paid staff members in charge of the care of the buildings have been L. D. Knighten, Ott Devlin, Bryan Hall, Jimmie Crisp, and for the past 14 years Wayne Gosnell.

The church has a healthy youth program. Not only does the church provide for the musical education of its youth, but through the Brotherhood and the W. M. U. all phases of religious education are being emphasized. All the work has been done by volunteer workers, serving ficiently and unselfishly. The Hominy Kindergarten was begun for the Hominy community in the Primary Department by Mrs. George Llewellyn in 1952. This worthwhile addition now has 20 enrolled. The Hominy Church owes a tremendous debt to these faithful workers. While these organizations are training our youth in missions and sportsmanship, our Training Union and Sunday School are making similar contributions as they seek to develop the young people in the Church membership and Bible study.

On November 20, 1958, the pastor became ill and was out of the pulpit for 90 days. During that period Dr. Thomas Lane did the preaching and the people worked so well together that everything remained intact, and the work moved on in a beautiful manner.

Mrs. Wayne Gosnell, librarian, reports that there are more than 3600 books in the library, and it is in constant use as a resource center.

The year 1962 finds the Hominy Baptist Church still working, loving, and seeking to meet the needs of the community called Candler. Several churches have been organized from its membership, and many fine men and women have gone out from its fellowship to make a great contribution to the whole world.

So closes the brief report of one hundred and fifty years of laboring and sacrificing, of travail of soul, and of joy in service. Due credit has not been given to many who have worked and sacrificed, and many who have now entered into their rest. However we can not call every name, so may it suffice to say that Hominy Church is proud of its record, her children, and grateful for her present opportunity and desires to pay tribute to every loyal worker.

In the preceding pages you have read the facts concerning the life and development of the Hominy Baptist Church as recorded in the minutes. This church has a glorious heritage, having made a magnificent contribution to the life of the community and to the world.

From the membership of this church have gone leaders in many fields, now making their contribution in government, industry, education, religion and business. We also have those who are ministers, minister's wives, missionaries, (teachers, S. C.) and denominational workers and others.

We have at this time, November, 1962, eleven young people in college and universities in several states. We are naturally proud of this fine group of young people, and equally happy for the many others who will be following in their train.

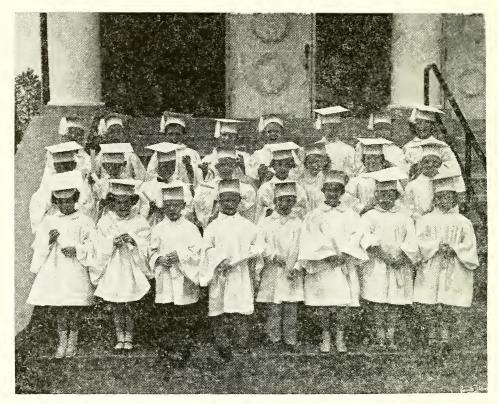
The history of this church, as is true of all churches, reflects the rise and fall of the economy as well as the periods of spiritual revival and time of spiritual depression. The church at this time has 557 members. The buildings for the moment are adequate and comfortable. The prospects for growth and development are bright. The church is growing in membership and stewardship. A program of training is being promoted intensively and extensively through the various organizations.

The church is definitely missionary in spirit and in reality. Last year, 1961, the total gifts of the church were \$38,556.71. Of this amount \$9,365.40 was given to missions. The Hominy Church is a people's church. Its membership is composed of teachers, doctors, industrial workers, business men, and clerical workers. In this church every member is important, and the church attempts to meet the needs of its constituency as well as the needs of the community.

Hominy Baptist Church opens its doors to all who are sad and need comfort, to all who are weak and need strength. The weary are invited to seek rest here, and the sinful are sought in the Saviour's name. The church does not need good people, or bad people, but people who need help, and people capable of rendering help in a wide ministry. The church in its attempt to emulate the invitation of the Saviour urges all to come, yea, "Let everyone who wishes come."—Rev. 22:17.

Our hearts are grateful to those who have wrought before us—we salute them. Our hands are outstretched to those who constitute our present membership, as we ask for your help. To those who come after us, we challenge you to reach out, and to make a greater contribution than we have been able to make.

"Hats off to the past, coats off to the future."



1961 HOMINY KINDERGARTEN

Established 1950

First Row, L-R: Jill Nicholson, Kathy Garrison, Billy Hall, Mike Nifong, Tommy Keels, Patsy Peebles, Jean Parks, Joan McCracken.

Second Row, Jeff Godfrey, Doug Wright, Jerry Reed, Steve Dean, Kim Leatherwood, Terry Colony, Pam Ducker, Calvin Cody.

Third Row: Mickey Lancaster, David Cogburn, Richard Tyndall, Deborah Queen, Johnnie Gordan, Mickey Buckner, Steven Warren, Susan Neal.

Absent from Picture: Laura Lee Chipley.

Mrs. George Llewellyn, not shown in the picture, tounder and director for these 12 years.

PASTORS

(Incomplete)

Humphrey Posey	.1812-1818
Shephen Morgan	.1818-1838
William Haynes	.1847-1849
C. Bert Mingus	.1852-1861
Enoch Morgan	.1861-1863
C. Bert Mingus	.1863-1865
John Parham	
Enoch Morgan	
John Ammons	.1866-1869
Enoch Morgan	.1869-1873
C. Bert Mingus	.1873-1975
S. J. Morgan	.1875-1877
Enoch Morgan	1877
John Ammons	.1878
Enoch Morgan	1879
E. Allison	.1880
Wiley W. Wells	1881
Elder Bradley	1882
E. Allison	1884
C. Bert Mingus	1885-1886
Sam C. Owen	1887
R. A. Sentelle	1891 (?)
Dr. A. E. Brown	.1892 (?)
E. Judson Morgan (several pastorates)	1895
O. C. King	••
O. Bright	
R. N. Caldwell	1904-1907
Charlie E. Jervis	1910-1914
L. B. White	1914-1915
J. A. Davis	1915
John C. Bennett	1916-1920
J. E. Dupree	1920-1921
T. L. Sasser	1921-1923
J. W. Crowe (9 mos. supply)	1921
John C. Bennett	1923-1931
M. L. Lewis	1932-1933
Nane Starnes	
Dr. L. H. Gardner	
Dr. J. W. O'Hara	
G. Leland Royster	
Dr. J. W. O'Hara	
Ralph R. Hensley	
M. D. Smith	

CHURCH CLERKS

(Incomplete)

Tames Morgan

Perminter Morgan

Levi S. Clark

Judson Morgan

Robert Hutchison

Dolly Anne Morgan

Vernen Young

M. M. Morgan

Mrs. J. M. Smith

Mrs. J. C. Bennett

C. C. Morgan

Mrs. Darrell Wright

Mrs. F. C. Miller. Sr.

Mrs. T. S. Clark

F. C. Miller, Sr.

Mrs. F. C. Miller, Jr.

* * * *

VACATION BIBLE SCHOOL PRINCIPALS

Incomplete Mrs. F. C. Miller, Sr. 1942-1948 Mrs. W. M. Piemmans 1010 1950 Mrs. Keuren C. Smarkers Mrs. R. B. Woodari 1953 Mrs. F. C. Miller, St. 1054 Mrs. Maurice Schrepel 1955 Mrs. F. C. Miller. Sr.1956-1957 Mrs. Flord C. Miller, Jr.1961-1962



This building was erected in 1923 during the second pasturate of the Reverend J. C. Bennett, His first pasturate began April 1, 1916 and ended January 3, 1921. Brother Bennett's second pasturate began April, 1923, and ended with his death December 6, 1931. This was his ninth year as pastur, the last time, making a total of 13 years as pastur of Hominy Baptist Church.

BAPTIST YOUNG PEOPLE'S UNION

(Forerunner of Baptist Training Union)

Robert H. Hutchison

Willie F. Clark

C. C. Morgan

Homer Brooks

Rosa Morris

F. C. Miller

John Bennett

Lily Bennett

Alberta Taylor

Willis Bennett

TRAINING UNION DIRECTORS AND ASSOCIATES

Lucile Welch

H. M. Pinner

Helen Morgan

Mrs. F. C. Miller, Sr. (7 yrs.)

Lassie Morgan

Ray Long

Sarah Roberson

Mary Lee Byrd

Jean Knighten

Rev. Dwight Long

Howard M. Pinner, Jr.

Mrs. V. P. Byrd

Mrs. T. M. Rickman

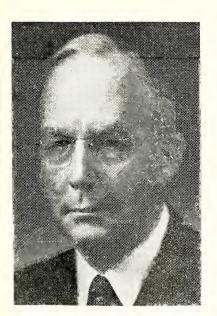
Wayne R. Gosnell

Mrs. Coke Candler

Mrs. F. C. Miller, Sr.



REV. M. R. N. CALDWELL 1904-1907 Pastor



REV. T. L. SASSER 1921 to 1923 Pastor



REV. J. C. BENNETT 1916-1920 1923-1931 (Two Pastorates)



REV. M. L. LEWIS 1932-1933 Pastor



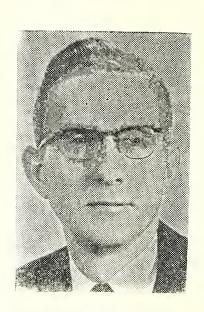
REV. NANE STARNES
Pastor 1933-1935



REV. G. LELAND ROYSTER
Pastor 1938-1940



DR. J. W. O'HARA 1937-1938 1940-1943 Pastor



REV. RALPH HENSLEY
Pastor 1943-1945

THE SUNDAY SCHOOL

Early history states that there was a "Great Religious Awakening" in this part of our country in the early 1800's. Sunday Schools in general were started around 1837 in connection with the American Sunday School Union. The Sunday School at Hominy began in 1876, when a Bible Sunday School was organized with Lemuel Young as the first superintendent.

Records from that time until 1910 have been lost or destroyed, but from 1910 until the present, the minutes states that officers and teachers have been elected each year. Many of these have served faithfully year after year in many various places of leadership.

In May 1934, upon motion of Pastor Nane Starnes, a Daily Vacation Bible School was conducted. Of this emphasis the minutes of church conference states, "The Daily Vacation Bible School, which was headed by Miss Lucille Dryman, and other workers was a very great success and did much to build and mold character in the children. The whole community seems benefitted regardless of denomination."

Since that time there has been a successful school each year.

The Sunday School used to give each first Sunday's offering to the Orphanage. Also in former years, a love offering of farm produce was sent each Thanksgiving from the Sunday School. This practice has been discontinued, now that gifts are made through the co-operative program. The people of the community also now earn their livelihood more from industry than from farming.

The six-point record system was adopted in 1916, when Brother Bennett was pastor. Sunday School study courses have been taught each year for many years. Under the former system of awards 20 of the teachers and officers held the "King's Teacher" diploma. Following that 5 workers held the "Worker's Diploma", one the "Advanced Diploma", with many others holding book awards. Under the latest system now called "Church Study Course" 70 workers hold the "Christian Training Diplomas", 36 red seals, and 26 have blue seals. Many others will be eligible for the next diploma as soon as the system advances to it.

As progress has been made, more room has been needed. The social department in the basement had to be converted into classrooms. The old building, which was made into classrooms, is fast becoming inadequate. The Sunday School is fully departmentized and has an enrollment of 465 including a Cradle Roll and an Extension Department.

Highest attendance to date for one day was on Easter, April 22, 1962, when 323 were present.

SUNDAY SCHOOL SUPERINTENDENTS

Date	Superintendent Associate
1876	Lemuel Young
1910	Judson E. Morgan M. H. Morgan
1911	L. Spurgeon Clark E. L. Clark
1912	Judson E. Morgan Levi S. Clark
1913	Levi S. Clark
1916	Levi S. Clark
1918	Willie F. Clark
1919	J. G. Robinson
1921	G. C. Crisp Levi S. Clark
1923	V. L. Young
1924	L. D. Knighten
1925	E. R. Echerd L. D. Knighten
1926	E. R. Echerd
1927	G. C. Crisp Clarence Knighten
1928	T. S. Clark Ed Warrick
1930	T. S. Clark
1931	G. C. Crisp Ed Warrick
1932	R. R. Barnes Ed Warrick
1934	R. R. Barnes C. C. Morgan
1935	R. R. Barnes G. C. Crisp
1936	G. C. Crisp D. E .Wright
1939	J. O. Israel
1940	T. S. Clark
1941	D. E. Wright
1945	H. M. Pinner
1948	Luther Taylor K. C. Smathers
1952	K. C. Smathers Luther Taylor
1955	Luther Taylor
1957	H. L. Peebles Ellis Leatherwood
1958	Ellis Leatherwood
1960	Alvin Cooper
1962	Jack Ferguson

THE TRAINING UNION

For many years this organization was for young people only, and was known as Baptist Young Peoples' Union (B. Y. P. U.)

In was on June 3, 1917, that the Hominy B. Y. P. U. was organized, with R. H. Hutchison as president. Our records are very meager concerning the first years. The records show that from October, 1918 no meetings were held until after December, due to the "terrible flu epidemic".

When the B. Y. P. U. was re-organized C. C. Morgan was elected president. The programs were topical, the subjects being devotional, missionary, doctrinal, and others on Bible study, stewardship, prayer, evangelism, and Southern Baptist work.

There was in the record that in June 1922, a B. Y. P. U. mass meeting was held in Hominy Church. The roll book showed the names of thirty-seven members. It was noted that some of these were intermediates and some were adults.

In 1934 the Convention Leaders decided to change the name of the organization to Training Union. Juniors had become organized and there was need for adults to come with their children. This group is called Baptist Adult Union (B. A. U.)

We find that in 1940 our Training Union became departmentized. At present there are eight departments with 15 unions. These include all age groups. There are 206 members enrolled.

Training Union study courses have been held in the church for a number of years. In the latest system before the T. U. and Sunday School merged with other organizations to form "The Church Study Course" there were 21 adult diplomas completed with all seals and 16 awards of merit. There were also 28 Junior diplomas and 10 Intermediate diplomas. The latest record of awards is listed in the Sunday School chapter.

Hominy Church has furnished Associational leadership for many years. Mrs. V. P. Byrd and Mrs. F. C. Miller have served as directors. Other leaders have been: Mrs. Coke Candler, Mrs. H. M. Pinner, Mrs. R. B. Woodard, Rev. M. D. Smith, Miss Bonnie Roberts, Mrs. Harry Johnson, and Mr. David Huff.

Each year the following special emphasis are promoted: Youth Week, Christian Home Week, Off-to-College Day, and Student Night at Christmas.

From this Training Union have come several State Winners in the Junior Memory Work Drill. Of these Shirley Henderson and Kay McCall are the only ones who have gained recognition for being four-year state winners.

We shall strive to carry out the purpose of Training Union, "Training in Church Membership" as we look ahead and plan to "Chart the Future."

Mrs. F. C. Miller, Sr., is the present Training Union director and Mrs. Coke Candler is the Associate.



ANNUAL YOUTH WEEK, SPONSORED BY

TRAINING UNION, APRIL 10th, 1959

Back Row, L-R: Mrs. T. M. Rickman, Training Union Director; Wayne R. Gosnell, Asso. Training Union Director.

Front: Rev. M. D. Smith, Pastor.

1st Row, L-R: Nancy Plemmons, Joi-Jan Llewellyn, Louise Reagan, Vicki DeBord, Judy Woodard, Dean Raper. 2nd Row: Jessica Gosnell, Elizabeth Plemmons, Mary Katherine Candler, Joan Raper, Jerry Ensley, Rachel Smathers, David Smathers. 3rd Row: Lola Ann Wise, Carolyn Crawford, Judy Goodson, Owen Brendell, Tommy Battle, Jack Edney, Jan Crawford. 4th Row: Donna Alice Trexler, Margaret Crowder, Sharon Edney, Judy James, Bruce Morgan, Arthur Taylor, John Brendell, Vaughn Robinson. 5th Row: Phyllis Buchanan, Mary Jennings, Judy Jennings, Willene Crowder, Howard Wise, Jr., Jerry Bungarner, George Reagan.

The above filled the places of officers and teachers, as the practice has been for number of years during Youth Week.

WOMAN'S MISSIONARY UNION

In 1914 Mrs. W. R. Gudger and Mrs. R. H. Hutchison were delegates from Hominy Church to the Buncombe Baptist Association W. M. U. meeting.

On February 6, 1915, a "Ladies Prayer Meeting" was called to meet on Wednesday afternoons at "2:30".

In 1918 a W. M. U. was organized. There were ten members at this time with Mrs. W. J. Gudger as president.

In 1919 Mrs. E. L. Clark became president and the total contribution to Missions was \$123.00.

Mrs. Mary Clark served as president in 1920.

In 1922, a Sunbeam Band was organized with Mrs. T. L. Sasser as Leader. The total membership at this time of the Mission Organization was 25.

On July 24, 1932, a committee composed of Lucille Dryman, Dolly Morgan, Mrs. G. C. Crisp and Mrs. T. S. Clark was appointed to aid in the work of the Woman's Missionary Society movement. This organization has grown until there are now six circles. Past presidents are: Mrs. Tom S. Clark, Mrs. J. M. Smith, Mrs. L. D. Knighten, Mrs. F. C. Miller, Sr., Mrs. W. B. Tilton, Mrs. H. M. Pinner, Mrs. W. M. Plemmons, Mrs Coke Candler, Miss Maude Morgan, and Mrs V. P. Byrd. The president at this time is Mrs. Ray Long.

Other organizations in the W. M. U. are the Sunbeams, Junior Y. W. A., Y. W. A., and Junior and Intermediate Girls Auxiliary. When a Y. W. A. member is planning to be married, she is presented a white Bible by the auxiliary, in an impressive ceremony. The G.A.'s have annual recognition and coronation services honoring those who have successfully passed the required steps. Those who have attained Queen are: Jessica Gosnell, Shelba Jean Brown, Judy Woodard, Vickie DeBord, Sharon Peebles, Dara Llewellyn, and Sandra Saunders. Shelba Jean Brown recently passed the highest step of Queen Regent.

Convention sponsored G. A. camps are attended annually.

The W. M. U. sponsored the Royal Ambassadors, a missionary organization for Junior and Intermediate boys until 1954. At this time the work was taken over by the Brotherhood which was started in 1954. Presidents of the Brotherhood have been: Luther Taylor, William Brown, C. R. Dryman, Ralph Stanberry and Jack Williamson.

There are two R. A. groups. Crusaders - Bill Roberson chapter, and Pioneers - M. D. Smith chapter. A recognition service is held yearly, in November, for those boys who have passed new ranks. The boys have won three baseball trophies in Associational games.

Annual R. A. Camps are attended.

WOMAN'S MISSIONARY UNION PRESIDENTS

(Incomplete due to incomplete records)

Mrs. J. C. Bennett Mrs. F. C. Miller, Sr. Miss Maude Morgan Mrs. Thomas S. Clark Mrs. W. B. Tilton Mrs. V. Paunee Byrd Mrs. L. H. Gardner Mrs. H. M. Pinner Mrs. Ray Long

Mrs. L. D. Knighten Mrs. W. M. Plemmons



The Reverend and Mrs. William Thomas Roberson are shown above with their children Nancy, Amelia and Hanes. Mr. and Mrs. Roberson have been missionaries to Vietnam, Southeast Asia for the past three years. Mr. Roberson is a former member of the Hominy Church.

THE CHOIRS

From an early date Hominy church has been a "singing church". In 1848 "a committee was appointed to examine a hymn book". In 1859 "Elijah Morgan was elected for singing clerk". A tuning fork was used before the pump organ.

Long before a staff member or a choir director were thought of as paid workers, there were those who gave of their musical talents to the church. The records are very incomplete, but we do find mention: G. C. Crisp, Thomas A. Clark, E. R. Echerd, John Womack, and Mrs. T. S. Clark.

It was Mrs. Clark who first organized the "youth choir" in 1927. She used old sheets to make vestments for this choir. Her faithful service for many years laid the solid foundation for those who are now adults. White material was bought and the ladies had "sewings" to make vestments for the church choir.

Gradually pianos were obtained for the church until now there are 10 pianos. They are in use in every department. The Hammond organ was bought for the sanctuary in 1950.

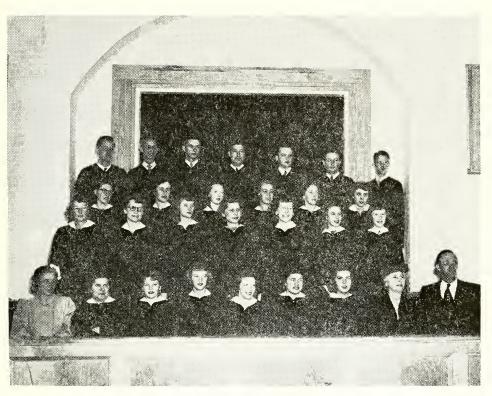
The music program in Hominy Church includes five vested choirs: the Beginner and Primary choirs have white robes made by the mothers, Junior choir has black robes, Chapel choir for the youth have blue vestments, and the church choir has new sandlewood vestments bought in 1962 at a cost of \$800.

Mrs. Thelma Morgan is church organist and Mrs. Luther Taylor is pianist. Many others give of their musical talents for the childrens' choirs and in departmental worship programs. Some of the church's finest young people are now playing the pianos in these departments.

For several years the Junior Choir and the Youth Choir have taken part in the state-wide hymn festivals at Mars Hill and at Wake Forest. Hominy church has been represented at all the Associational music schools, one of them being held in our church. During intervals when there was no choir director, there have been those of the membership who filled the vacancies in a beautiful manner.

Following Mrs. Clark other directors have been: Dan Cooke, Anne Banning, Kay Heoper, Mimi West, Judy McCurry, Joan Watkins, Tom Stogner, Bonnie Roberts, Ellen Piner, V. O. Rhodes, David Huff, Walter Carringer, and presently Al Mellnik. Mr. Huff made an outstanding contribution to the development of the present program. The church is happy to have now Mr. Mellnik, who lives in the community with his wife and four children. He is employed as a full-time member of the staff for music and education.

The music program is one of the outstanding features of the church. We believe "The best is yet to be".



HOMINY CHURCH CHOIR — 1950

1st Row, L-3: Mrs. Thelma Morgan, Organist; Mrs. Hugh Crawford, Margaret Jones, Lorena Smith, Janet Sue Rhodes, Betty Jean Bailey, Willena Jenkins. Mrs. Tom S. Clark, Minister of Music; M. D. Smith, Pastor.

2nd Row: Mrs. Coke Candler, Mrs. W. M. Plemmons, Jean Smith, Mrs. Willard Battle, Mary Ann Byrd, Roberta Queen, Mimi West.

3rd Row: Mary Ann Hall Bailey, Mrs. Clarence Dryman, Carolyn Hall, Mrs. F. C. Miller, Sr., Mrs. Paunee Byrd, Betty Jackson.

4th Row: Edward Clark, Bill Parker, Willis Wright, Ortive Crowder, Robert Wright, C. D. Kirkpatrick, W. M. Plemmons.

Absent from the picture: Evelyn Smith Wright, Wayne Gosnell, Mrs. Wayne Gosnell, Mrs. Edward Clark, Mrs. Floyd C. Miller, Jr., Norene West Moore.



COMBINED CHOIRS OF HOMINY BAPTIST CHURCH — 1959 Bottom

1st row—L-R: Jane McCracken, Cheryle Wolfe, Nancy Peebles, Patsy Peebles, Steve Hamilton, Janet Bailey.

2nd row—L-R: Susan Dryman, Deborah Brown, Calvin Devlin, Glenda Lou Bailey, Glenna Wilson, Joleen DeBord.

3rd row—L-R: Brenda Williams, Myra Wilson, Kathryn Long, Jimmie Liner, Louise McCurry, Marty Rhodes.

4th row—L-R: Danny McCurry, Dwight Devlin, Linda Rhodes, Luanna Miller, Shirley Henderson, Kay McCall, Ray Hall, Cathey DeBord, Mary Long.

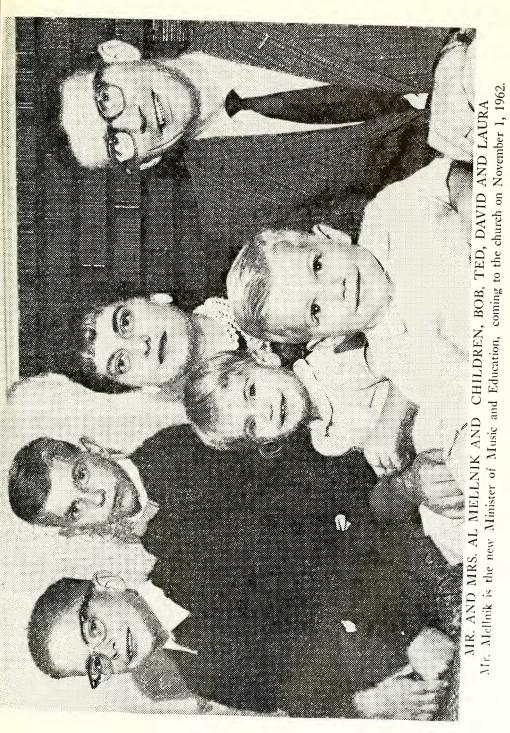
5th row—L-R: Brenda Liner, Peggy Wilson, Jean Brown, Ann Peebles, Tommy Wolfe, H. B. Jenkins, Linda Wilson, Bonnie Roberts, Minister of Music and Education.

6th row—L-R: Joi-Jan Llwellyn, Margaret Crowder, Jessica Gosnell, Kitty Candler, Betsy Plemmons, Judy Woodard.

7th row—L-R: David Smathers, Mary Lacy Byrd, Margaret Miller, Terry Dryman, Jean Satterfield, Margaret Battle, Mary Plemmons.

Stn row-L-R: Darrell E. Wright, B. T. Satterfield, Ed Bumgarner, Ed Queen, Vernon Rhodes

Absent when picture was made: Ortive Crowder, Mr. and Mrs. Gene Britt, Katherine Candler, Mr. and Mrs. James Wolfe, Arthur Taylor, Charles (Buddy) Peebles, Mitchell Plemmons, Floyd Peebles, Jr., Chloe Bennett Miller.



THE LIBRARY

The library was opened in 1944 with 300 books because Bill Roberson and the Reverend Ralph Hensley, pastor, had seen the need of a church library for the Hominy Baptist Church. Bill Roberson had a vision of an enriched church program, through the addition of a library, so he appropriately became the first librarian.

McKay Dryman, Mr. and Mrs. Howard Roberson and Mrs. Wayne Gosnell, serving presently, are among the other librarians.

The choir room was also used for the library during the first years. This room is now used for the library workroom. Later the Bennett Bible Class room was used for the library and a Sunday School classroom. It was not until 1956 that the library was able to secure rooms, ideally located back of the sanctuary, that were reserved exclusively for the book ministry of the church.

The Free Book Offer and many other helps were received from the Church Library Service of the Sunday School Board of the Southern Baptist Convention. The library was first put in the church budget for \$5 monthly. This amount has grown to \$20 monthly in 1962. Memorial donations are also received.

Among the annual observances are National Library Week in April and National Book Week in November. Also the Summer Reading Club for children and Operation Home study for adults is held each summer for three months. The Hominy Library joined the American Library Association several years ago. Joi-Jan Llwellyn, student librarian, is in charge of Annual Youth Week librarians.

Miss Addie Mae Cooke, state supervisor for Baptist libraries, and Mr. M. H. Cox, associational council librarian for Buncombe, led in the reactivating of the library in 1956. This project was climaxed by open house July 8, 1956. Mr. McKay Dryman, former librarian, was among the special guests.

Mrs. Thomas S. Clark bought new drapes for the library and Mr. Ben Morgan made a magazine rack in 1956. Mr. Willie Roberts did the cabinet work and Mr. Ortive Crowder donated two dozen printed category signs. Miss U. B. Duckett, library staff member since 1956, gave a charging desk in memory of her brother, Porter Duckett.

July 7, 1957 a Book Shower for juniors was given at the church. Also in August a vertical file was donated and set up with supplementary materials. Mr. Gene Hall, a college student at the time, donated several days a week to detail work in the library, during the summer of 1957.

Mimeographed library materials have been prepared regularly down through the years for all Hominy Church members. Included in these promotional aids are the Hominy Library Bulletin, book lists, monthly reports and a letter of welcome sent to all new church members.

Open House was again held February 9, 1958. The staff gave a book fashion show at the Sweetheart Banquet, February 13, 1959. Also three bound volumes of Hominy Church bulletins were placed in the library in honor of the present pastor, M. D.

Smith. The Frontispiece for each book was a picture of Mr. Smith.

Among those having attended Library Week at Ridgecrest during the past years are Miss Bonnie Roberts, minister of music and education. Mrs. F. C. Miller, Sr., Training Union director, Mrs. Wayne Gosnell, Mrs. Ellis Leatherwood, Mrs. Etta Long and Mrs. Webb Saunders.

The Library Council of the Buncombe Association has been entertained a number of times at the Hominy Church. The Council has had three officers from the Hominy Library.

In 1959 the library staff and committee presented a library skit, "King Imp and His Subjects", under the direction of Mrs. F. C. Miller, Sr. for the Library Week at Ridgecrest. The skit was also presented to the Training Union of the Hominy Church. The Hominy Church sends a car pool of members annually to the North Carolina Baptist Church Library Convention. Mrs. Wayne Gosnell is the present publicity chairman for the N. C. Convention. Included in the list of delegates from the Hominy Church have been Mrs. Clyde Stewart, Mrs. N. G. Henderson, Mrs. Etta Long, Mr. and Mrs. Wayne Gosnell, Mrs. Coke Candler, Mrs. Robert Wells, Mrs. Claude Goodson, Mrs. Webb Saunders and Mrs. Willie Roberts. Mrs. Coke Candler led a conference at the State Library Convention held in Winston-Salem in 1960.

The Church Library Bulletin, May, 1960, official library publication of the Southern Baptist Convention, featured a front page story of the Hominy Library; also including a picture and story of its founder, Reverend W. T. Roberson. The Robersons are now missionaries in Vietnam, Southeast Asia.

Twenty-two attended a Hominy Library picnic held August 27, 1961 at Salley's Lake at the home of Mr. and Mrs. Ray Long.

The first three months of 1962 were devoted to the expansion of the 200's (section of books on religion). The unabridged Duey Decimal Classification system for the 200's was put into use at this time, replacing the abridged system formerly used. Mrs. E. P. Schoeler assisted in this work.

The Library Magazine and Library Manual are used in guiding the library staff. Around twenty library study course awards are held by Hominy members. Ten members have enrolled to take the new Church Library Course presented in twelve lessons, scheduled to begin early in 1963. This enrollment includes the new staff members, Mrs. Duey Campbell and Mrs. Mabel Rickman.

The 3600 books and other materials are made available to the membership during open hours before and after services including Bible School, study courses, and many other special times.

DEACONS

(Incomplete list due to incomplete and lost records.)

Name Date Ordained	V. L. Young192
Perminter D. Morgan1842	Darrel Wright193
Elijah Morgan1842	C. C. Morgan193
Jeremiah Green1842	L. D. Knighten193
Wesley Green1846	Robert Barnes193
James Morgan1846	J. C. Bennett, Jr193
Hodge Rayborn1846	Thomas S. Clark193
Lemuel Young1857	J. C. Womack193
Hugh Brooks1857	H. M. Pinner194
Jesse T. Morgan1867	Jackson M. Smith194
M. H. Morgan1867	Luther Taylor194
S. F. Young1867	H. L. Davis194
W. F. Clark1879	W. M. Plemmons194
E. L. Clark1883	Hugh Crawford194
Frank P. Morgan1883	Howard Pinner, Jr194
P. T. Morgan1887	Edward Clark
Levi S. Clark	Ray Long194
O. F. Thompson	Ketron Smathers194
John P. Morgan	Wayne R. Gosnell194
Marian Morgan	Floyd C. Miller, Jr194
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E. L. Clark1917	Floyd Peebles, Jr195
Levi Clark1917	E. M. Edney195
Willie F. Clark1917	W. M. Battle1957
T. F. Hall1917	Claude Bumgarner195
J. G. Roberson1920	Harold L. Peebles195
G. C. Crisp1923	Vernon L. Rhodes

HOMINY BAPTIST CHURCH

Candler, N. C.

SESQUICENTENNIAL COMMITTEES

September 5, 1962

GENERAL PLANNING
Mrs. F. C. Miller, Sr., Chm.
Mrs. Wayne Gosnell
Mrs. Clarence Dryman

SPECIAL SUNDAY SERVICES
Mrs. F. C. Miller, Jr., Chm.
Rev. M. D. Smith, Pastor
Mr. K. C. Smathers
Mr. D. E. Wright
Mr. W. M. Plemmons

HISTORICAL
Mrs. Etta Long, Chm.
Mr. Luther Taylor
Mrs. Ray Long
Mrs. R. F. Fawcett
Mr. Coke Candler

Publicity
Mrs. V. P. Byrd, Chm.
Mrs. G. W. Llewellvn
Mrs. B. B. Woodard
Mrs. A. K. Trexler

PAGEANT
Mrs. T. L. Keels, Chairman
Mrs. Luther Taylor
Mrs. R. F. Peebles, Jr.
Mrs. Jack Ferguson
Mrs. Luther Taylor

MUSIC COMMITTEE
Mr. A. L. Mellnick
Minister of Music, Chm.
Mrs. Thelma Morgan
Mrs. Luther Taylor
Mrs. Eugene Britt
Mrs. E. P. Schoeler

BANQUET PLANNING AND PROGRAM Mr. V. O. Rhodes, Chm. Mr. C. D. Knighten Dr. John R. Taylor

BANQUET
Mrs. H. M. Pinner, Chm.
Mrs. K. C. Smathers
Mrs. W. B. Brown
Mrs. Kenneth McCall
Miss Cordie Morgan

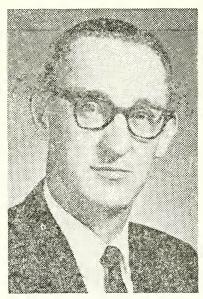
DECORATIONS
Mrs. Luther Taylor, Chm.
Mrs. R. Dewey Campbell
Mrs. Ellis Leatherwood
Mrs. A. K. Hall
Mrs. Willie Roberts

EXHIBITS
Mr. R. Dewey Campbell, Chm.
Mr. Ellis Leatherwood
Mr. Harold Peebles
Mr. Jack Williamson
Mr. Harold Daves
Dr. W. B. Tilton

COSTUME COMMITTEE
Mrs. James Wolfe, Chm.
Mrs. T. B. Jones
Mrs. Coke Candler
Mrs. Joe DeBord
Mrs. Ralph Stanberry
Mrs. Edwin Bailey
Mrs. Robert Hall



REV. NANE STARNES



DR. G. WILLIS BENNETT



REV. RALPH HENSLEY



DR. DOUGLAS M. BRANCH

HOMINY BAPTIST CHURCH CANDLER, NORTH CAROLINA

FOUNDED
NOVEMBER 21, 1812

M. D. SMITH Pastor
Phone MO 7-2471

AL MELLNIK Minister of Music and Education

Phone MO 7-4347

Sesquicentennial Order of Service Theme: A Look At The Past As We Chart The Future Sunday, November 18, 1962, Eleven O'clock

Prelude					
Call to Worship					
"Shepherd of Tender Youth" — Dexter-Bunnett					
Invocation The Pastor					
Hymn No. 12: "Come, Thou Almighty King"					
Choral Worship					
"All Hail the Power" — Rippon-Eller					
Words of Welcome and Program Emphasis					
Scripture -					
Prayer of Dedication					
Hymn No. 288: "Jesus, Thy Boundless Love to Me" Wesley-Walton					
Worship through Tithes and Offerings					
Solo					
Message					
Hymn No. 360: "Jesus Calls Us O'er the Tumult'					
Benediction and Choral Response 31					
"Lord, Dismiss Us with Thy Blessing" — Sisilian Melody					
Organ Postlude					
Evening Worship, Seven Thirty					
Prelude					
Call to Worship					
"Crown Him with Many Crowns" — Thring-Elvey					
Invocation					
Hymn No. 1: "Holy, Holy, Holy" Heber-Dykes Choral Worship Youth Choir					
"Rejoice, Ye Pure In Heart" — Plumptre-Messiter					
Words of Welcome and Program Emphasis					
Scripture					
Prayer of Dedication					
Hymn No. 160: "How Sweet the Name of Jesus Sounds"					
Worship through Tithes and Offerings					
Solo Message The Rev. Nane Starnes					
Hymn No. 240: "Just As I Am" Elliott-Bradbury					
Benediction and Choral Response 372					
Organ Postlude					
Organ 1 050 ude					

SUNDAY, NOVEMBER 25, 1962, ELEVEN O'CLOCK

Prelude				
Call to Worship				
"Praise to the Lord, the Almighty" — Winkworth				
Invocation				
Hymn No. 20: "O Worship the King" Grant-Haydn				
*				
Choral Worship				
Words of Welcome and Program Emphasis				
Scripture				
Prayer of Dedication				
*				
Hymn No. 255: "O For a Faith That Will Not Shrink"				
Worship through Tithes and Offerings				
Solo				
Message Dr. Douglas M. Branch				
Hymn No. 357: "Take My Life, and Let It Be"				
Benediction and Choral Response 514				
Organ Postlude				
EVENING WORSHIP, SEVEN THIRTY				
Evening Worship, Seven Thirty				
Prelude				
Prelude Call to Worship				
Prelude Call to Worship				
Prelude Call to Worship Adult Choir "Higher Ground" — Oatman-Gabriel Invocation The Pastor				
Prelude Call to Worship				
Prelude Call to Worship Adult Choir "Higher Ground" — Oatman-Gabriel Invocation The Pastor Hymn No. 318: "Count Your Blessings" Oatman-Gabriel Choral Worship Junior Choir				
Prelude Call to Worship				
Prelude Call to Worship Adult Choir "Higher Ground" — Oatman-Gabriel Invocation The Pastor Hymn No. 318: "Count Your Blessings" Oatman-Gabriel Choral Worship Junior Choir "Let All the World In Every Corner Sing" — Reynolds Words of Welcome and Program Emphasis				
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Prelude Call to Worship Adult Choir "Higher Ground" — Oatman-Gabriel Invocation The Pastor Hymn No. 318: "Count Your Blessings" Oatman-Gabriel Choral Worship Junior Choir "Let All the World In Every Corner Sing" — Reynolds Words of Welcome and Program Emphasis				
Prelude Call to Worship				
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Prelude Call to Worship				
Prelude Call to Worship				

SESQUICENTENNIAL CELEBRATION HIGH-LIGHTS

Guest speakers for Sunday, November 18th are: Dr. G. Willis Bennett, Professor of Christian Ethics, Southern Baptist Seminary, Louisville, Ky., for the morning worship hour and the Reverend Nane Starnes, President of the North Carolina Baptist State Convention, former pastor, and pastor of the West Asheville Baptist Church.

Guest speakers for Sunday, November 25th are Dr. Douglas M. Branch, General Secretary and Treasurer of the North Carolina Baptist State Convention, and the Reverend Ralph Hensley, former pastor.

* * *

ON TUESDAY, NOVEMBER 20th, a Banquet and Pageant will be given in the Social Hall of the church. The Pageant, depicting the life of the church covering one hundred and fifty years, was written and directed by Mrs. Thomas L. Keels.

* * *

FORMER PASTORS OF HOMINY BAPTIST CHURCH now living are as follows:

The Rev. T. L. Sasser, Winston-Salem, N. C.

The Rev. M. L. Lewis, Hendersonville, N. C.

The Rev. Nane Starnes, Asheville, N. C.

The Rev. G. Leland Royster, Graham, North Carolina

The Rev. Ralph Hensley, Asheville, N. C.

* * *

THE PLANNING COMMITTEE for the Anniversary Celebration are Mrs. F. C. Miller, Sr., Chairman, Mrs. Wayne Gosnell, Mrs. C. R. Dryman, and the Rev. M. D. Smith, Pastor.

BUILDING A CHURCH AS GREAT AS OUR MOUNTAINS

HISTORICAL PAGEANT, Nov. 20, 1962—WRITTEN AND DIRECTED BY

MRS. THOMAS L. KEELS

PROLOGUE: Mt. Pigsah — Paths of Men directed to — Deut. 3:27

EPISODE I — Small Beginning—Early 1800's — Job 8:7

EPISODE II — Striving Onward—Middle and Late 1800's — Hag. 2:9

EPISODE II — Pulling Together—1900 to 1933 — Matt. 16:18

EPISODE IV — Men Who Match the Mountains—1933-1948 — I Chron. 10

EPISODE V — Present Plateau—1948 - Present Day — Matt: 5:16

EPILOGUE: Marching Onward —

SESQUICENTENNIAL BANQUET November 20, 1962

6:30 P. M.

BANQUET HOSTESSES

Mrs. H. M. Pinner, Chairman

Mrs. K. C. Smathers

Mrs. W. B. Brown

Mrs. Kenneth McCall

Miss Cordia Morgan

Hosts

Mr. V. O. Rhodes, Chairman

Mr. C. D. Knighten

Dr. John R. Taylor

Rev. M. D. Smith

PIONEER MENU

Turkey and dressing

Conneehanee (Indian for Hominy)

Leather Britches Yams

Irish Potatoes

Baked Apples

Cranberries

Pumpkin pie, apple stack cake, egg custard, gingerbread

Coffee or Sassafras tea

Corn Pone "Hoe" cake biscuit

* * * *

Members wore pioneer costumes for the week long sesquicentennial celebration, November 18-25. Mrs. James Wolfe was chairman of the Costume committee.

60 STATE LIBRARY OF NORTH CAROLINA



Pickle Beans

State Library College Carolina Rateinth, N.C.

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